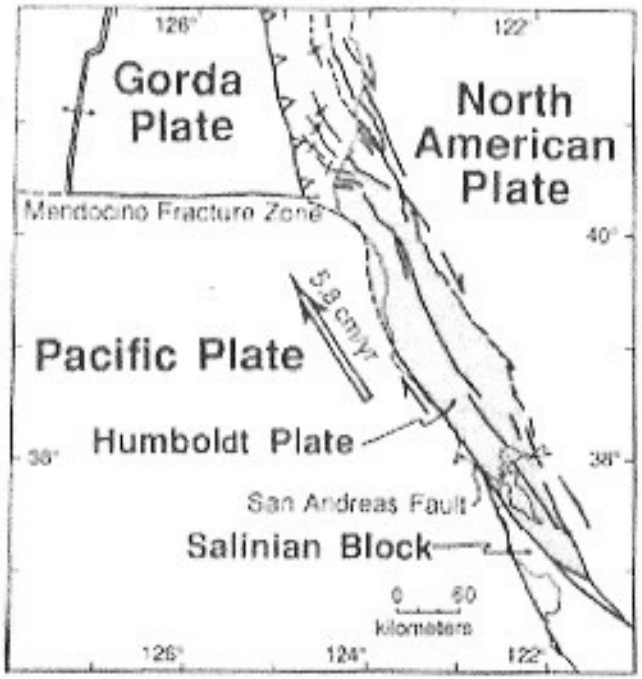
" Pomo Indians giving a feathered hat to Sir Francis Drake, woodcut, monochrome, 4-panel comic strip "
– beta.dreamstudio.ai

Tabahtea Triple Junction

Some collisions of history around Camp Navarro, in Mendocino County

A zine for DWeb Camp



Their Baskets are made of Rushes like a deep boat, and so well wrought as to hold Water.

They hang pieces of Pearl shells, and sometimes Links of these Chains on the Brims, to signify they were only used in the Worship of their Gods ; they are wrought with matted down of red Feathers into various Forms.

From Drake's account of landing on the California coast, 1579
Quoted in Barrett, The Ethno-Geography of the Pomo Indians, 1908

In a State, even a democracy, where power is hierarchic, how can you prevent the storage of information from becoming yet another source of power to the powerful—another piston in the great machine?
—— Ursula K. Le Guin, Always Coming Home

Liz Henry
Burn This Press
San Francisco
August 2022

My car, very battered and unwashed, would laugh at me for this post! As would my messy and cluttered house.

Not being perfectly consistent in anything, I suggest that integrating this approach to an ethical framework may be something that we can do little by little. We can love our laptops intentionally, we can build lovable (and maintainable) software-building systems. The way I want to see interdependence with beloved family, I want to also try to see ways to be interdependent with our wheelchairs, buses, cars, compost, houses, neighborhoods, cities. If we don't work on this and give it our attention, we will keep building systems where people and things and land are exploited, kind of like how Ursula Franklin describes with the idealism around the invention and mass production of sewing machines as a possible tool of liberation, gone horribly wrong in sweatshops.

What exactly does this mean? Of course I'm not sure, but I try to keep myself centered on integration and respect. Yes I'm going to still bitch about cleaning the Noisebridge hackerspace bathroom for the zillionth time, but actually, I see the domestic labor, domestic engineering, as worthy and good work in the world, to take care of others and places I inhabit, to be a good host and a good guest.

I worry when I see people around me obsessed with questions of sentience as a major point of ethical decision making. (Or even weirder and sadder, fear of future god-like AIs punishing one for the equivalent of being rude to Alexa, rather than seeing the behavior of becoming a person who behaves rudely as the problem!) I agree with Donna Haraway that we have options to accept partial definitions and imperfect categories (say, between human, animal, machine, nature): "a cyborg world might be about lived social and bodily realities in which people are not afraid of their joint kinship with animals and machines, not afraid of permanently partial identities and contradictory standpoints." And I hope for the home brew economy or maybe a housework economy, rather than the "homework economy", to take root.

Afterthoughts

We debate whether to treat AIs like people while not treating people "like people". What we're doing here is separating the world into entities worthy of respect and entities to be used up and thrown away.

I would like to see this reframed so that we talk more about our relationship with technology in other terms, as comradeship, as nurturing, as companionship, as interdependence. Picture the relationship of a craftsperson with their tools, one of respect and care. There aren't, or shouldn't be, "tools" which we treat like shit and throw away, vs. "sentients" who we converse with as equals. There is just the world around us and what relationships we build with it. This extends to how we think about and relate to land, animals, the entire planet. We can and should see ourselves as in conversation and comradeship with our environment.

We will see efforts in coming years to elevate a few specific AIs to the status of an elite and privileged person, while the attitude we cultivate towards the lowly "tool" poisons our relationship with not just things and land and the environment, but other people.

Instead, please consider your own way of being with technology. For example, I think it's good practice to thank Alexa and speak to it politely. I think of Kathy Sierra's description of user emotions towards their computers and software, of anger and frustration, a slide from a SXSWi talk of someone double flipping off their laptop. That's very real and I get that it's a valid emotional reaction – the point of her talk as I saw it, was that we as technologists have built things that are difficult to love and maintain companionship with. It would be so much more healthy if we created systems where our relationship to our computers and software was one of loving care, maintenance, tinkering, interdependence. We could accept our relationships to all the things in the world around us as worthy of emotional labor and attention. Just as we should treat all the people around us with respect, acknowledging their have their own life, perspective, needs, emotions, goals, and place in the world.

What is a place?

As I set out to research and write about Camp Navarro, the location for the second DWeb Camp, I wondered what makes a place a place.

Usually we think of a place as a *named* place. People have given it a name. Its "place-ness" may be from human inhabitance, or other human use. A place can be a geographical feature, with the implication that humans use it as a landmark. It can be an ecosystem – redwoods, creeks, salmon runs – or an area where a geologic event spanning millions of years is occurring, like the Mendocino Triple Junction. These are human interpretations of inherent qualities of the land, and of its non-human elements and inhabitants.

What am I writing about? It's a specific small piece of land, in the redwoods in Mendocino County, between Ukiah and the coast. I start moving backwards in time to describe its history of ownership and human use. It's a place set up to be a conference retreat -- from the 1970s till recently, a Boy Scout camp. Before it was a camp, it was used by the Masonite Corporation for logging, and before that, owned by the Albion Lumber Company.

Zooming out a little: It was and still is inhabited by Pomo and Wintun people. Mexican settlers began settling and issuing land grants in the 1840s, while U.S. settlers arrived just a few years later leading up to the Mexican-American War. Russians established a colony at Fort Ross just to the south in 1811, before the Mexican War of Independence split Alta California and away from Spain. No Spanish or Mexican missions were established it this far north. The names along the coast change right at Mendocino from Spanish, Indian, and Russian place name sources, to English names. You can scan the map and see Santa Rosa, Point Arena, Ukiah/Yokaya, Noba'da-bida, melt away, in favor of English-sourced names like Big River, Ferndale, Ten Mile Creek.

I began the project with somewhat naive questions. What did, and do, the Pomo people call this land or its surrounding area? How did the places get the names that they now have on the maps that I have access to?

Those questions and their answers are complex and fruitful paths for research!

-Liz

Aug 2022

The Mendocino Triple Junction

Just offshore from Cape Mendocino, the Pacific Plate, the North American Plate, and the southern end of the Juan de Fuca Plate intersect and collide. The San Andreas Fault meets the Cascadia Subduction Zone meets the Mendocino Fault. The Pacific Plate is sliding to the northwest. Meanwhile, part of the Juan de Fuca Plate, the Gorda Plate, is smushing under the North American Plate to the east. The Gorda Plate is also pulling away from the Pacific Plate, creating a rift trench. This means the area has quite a lot of seismic activity. It is a FFT, or Fault Fault Trench, junction. And, it is the only place on this planet where three plates intersect this close to land!

Place names: Mendocino

Where did the name Mendocino come from? The county name, Mendocino, gave me a small cluster of possible answers. One web site claimed it was from "a Pomo word", unspecified and undefined. Others said it was named by early explorers after one of several possible Spanish nobleman named Mendoza. I went looking for accounts of those voyages. Sebastian Vizcaíno's voyage is mentioned in Juan de Torquemada's 1616 book Monarquía Indiana, which describes their search for a northern sea route from the Pacific to the Atlantic.

But even before that, the cape was named by the Cabrillo/Ferrelo expedition of 1542. Cabrillo died midway through the voyage, and Bartolomeo Ferrelo continued north to the Oregon coast, naming Cape Mendocino on the way back, after the Viceroy of New Spain, Antonio Mendoza y Pacheco, patron of their expedition. For much of this voyage the sailors were freezing, starving, had scurvy so badly no one could climb the mast. It's amazing they made it back to New Spain.

Turquoise pillars of Qu'wira
monochrome, woodcut
~ beta.dreamstudio.ai ~

Petrolia, and the Petol

Petrolia is a small town in the Mattole Valley, on the "Lost Cost" a few miles north of Cape Mendocino. In 2007, a Petrolia resident, Ken Young, started a local currency, minting silver coins called Petols.

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The Albion Lumber Company

Captain William A. Richardson, a very early resident of San Francisco, while it was still called Yerba Buena, was given a large Mexican land grant on the Mendocino coast in September 1844. He named it the Albion, then mortgaged the Albion timberlands as collateral for a loan to pay off some of his debts. A complex chain of financing then led to Alexander Macpherson building and managing a sawmill on the land. In 1856 the Mendocino Indian Reservation at Noyo was established. In 1857 a military post known as Fort Bragg was started, about a mile north of the Noyo river, to control and protect the Indians on the reservation. Macpherson built the sawmill anyway.

In 1891, the Albion Lumber Company was founded. From the 1890s to the 1920s, Albion Lumber Company was shipping lumber via actual ship from Albion, as they were not able to complete a railroad connection to Ukiah. In 1929, they returned 52,000 acres of redwoods to its leaseholder, the Southern Pacific Railroad. By the mid-1930s, rails of the Northwestern Pacific's abandoned Albion Branch were pulled up for scrap; the Great Depression was affecting railroads and logging all over the northwest. The Redwood Strike of 1946-1949 further affected the logging industry of the coast.

Cabo Mendocino, mentioned in Monarquia Indiana, 1616.

There, in a ship from the Coast of the Bacalaos (Newfoundland banks) there is a new land, giving the reason, that having passed through the North Sea, to the South, through the Strait of Anian, that is further away than Cape Mendocino, and they had seen a populous and rich City, well fortified, and enclosed, and very rich in People, Politics, and Nobles, and well mannered, and other things worth knowing, and seeing. On the other hand we had also been informed that the ships that come from China to New Spain, run a large risk in the return voyage, of running into major Storms, so it is convenient, to repair their Ships, on the Coast before coming to the Port of Acapulco . . .

Place names: Navarro

Navarro is a Spanish interpretation of a Pomo place name. The source is 'noba'da-bida', from no, ashes; ba, tail; da, on; and bida, creek or river, which is the source of the present name, Navarro. *From Ethnogeography of the Pomo Indians, 1908.*

San Andreas Fault

Location of the northern part of the San Andreas Fault, the main boundary between the Pacific Plate and the North American Plate, as it traverses over land and sea, from south to north.

On land, from Hollister to Daly City

At sea, from Mussel Rock in Daly City to Bolinas Lagoon

On land, from Bolinas to Tomales Bay

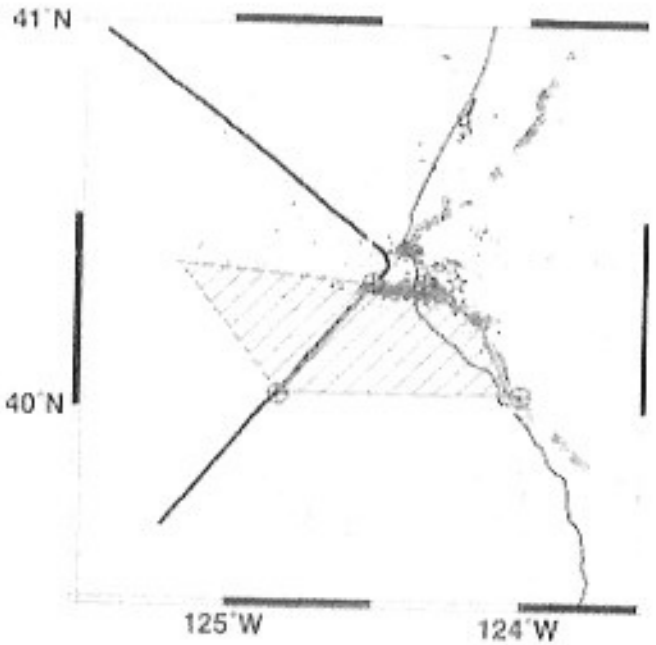
Underwater in Tomales Bay

On land east of Bodega Head

Underwater from Bodega Bay to Fort Ross

On land from Fort Ross along the Gualala River to Point Arena

Underwater from Point Arena to Cape Mendocino, where it bends west and ends at the Mendocino Triple Junction.



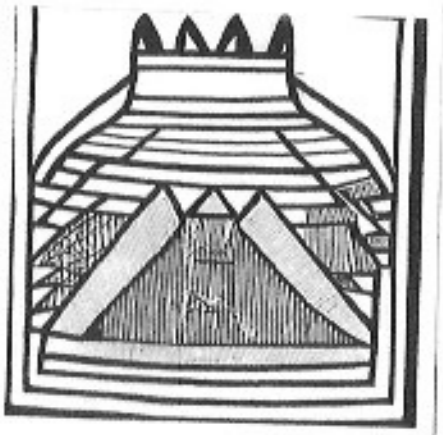
Masonite: A Celebration of Fifty Years in the Redwoods

from The Roots of Motive Power, vol. 18, no. 3, 2000

https://doclib.org/doc/7637376/masonite-a-celebration-of-fifty-years-in-the-redwoods

When the rusty rails of the Northwestern Pacific's abandoned Albion Branch were pulled up for scrap in 1937 on Keene Summit near Comptche in Mendocino County, the prospects for a main transportation artery of a rejuvenated redwood lumber industry disturbing the mainline railroad grade anytime soon appeared slim. The Great Depression closed the doors of all but the strongest timber operators, and the world's troubles pointed toward another global war to end all wars. Soon the young men of the redwood region were donning uniforms and serving with valor in places with names then unheard of but not soon to be forgotten, Leyte, Guadalcanal, Omaha Beach. Inland Mendocino County's logging woods in the Albion and Navarro River drainages rested for nearly twenty years until the darkness of the war lifted and America was poised as a nation to enter a new era.

Editor's note: Wow! Possibly the most adorably Boomer paragraph ever written!! and this magazine is amazing all around. Many sorts of logging trucks are described! Also, different railroad building phases!



Pomo Ceremonial Basket, woodcut, monochome, coloring book
- Dream Studio.ai Beta

Masonite

Masonite is a steam pressed wood product, commonly used for doors, theater sets, ping pong tables, skateboard ramps, and guitars. Its mass production started in 1929.

In 1948-1950 the Masonite Corporation built a plant in Ukiah and bought land to the west around the Navarro River. A connection to the Northwest Pacific Railroad had never been built. The company built the 35 mile long Masonite Road in one year to connect their logging land to the Ukiah plant.

Albion Lumber Company ~~Woodcut~~ Monochrom, ~~Color~~ Lithograph, 1886

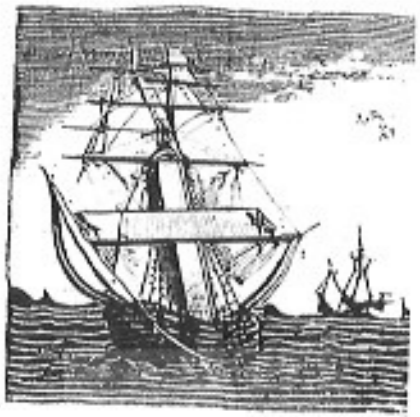
- Dream Studio. Ai Beta

Juan de Fuca, 1536-1602

Juan de Fuca sailed on several voyages to China, the Phillippines, and Mexico. He reported making two voyages to the Pacific Northwest, to look for the fabled Strait of Anian.

In 1596, he met with Englishman Michael Lok or Locke. Lok was one of the backers of Frobisher's voyages. He proposed that de Fuca sail again in service of Queen Elizabeth in the search for the Northwest Passage. This meeting was described in 1625 in *Hakluytus Posthumus; or Purchas His Pilgrimes*, a book compiled by Reverend Samuel Purchas.

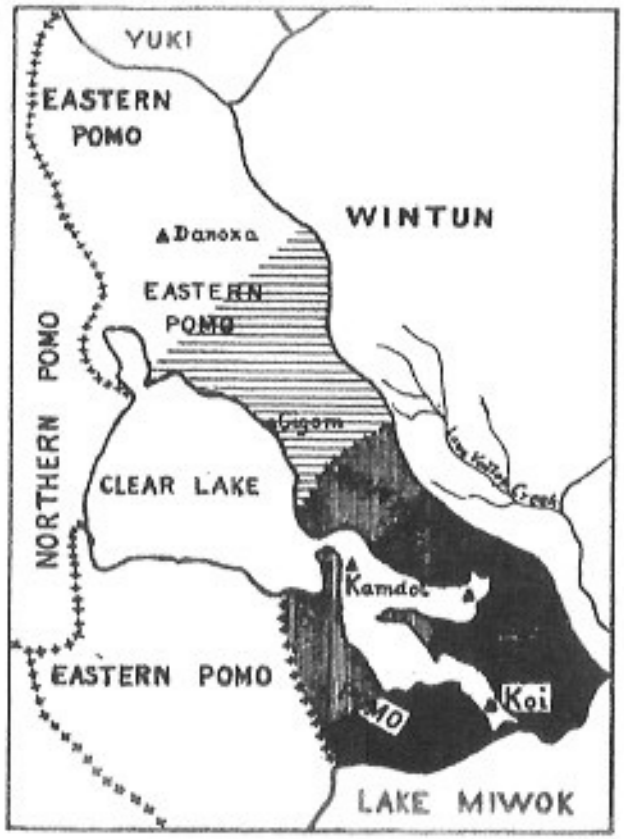
Many historians thought de Fuca, as well as his voyage, might have been entirely fictional. In 1859 an American researcher found evidence of him on Cefalonia. His name was **Ioannis Fokas** or **Phokas** (Ἰωάννης Φωκᾶς) -- in Latin, Johannes Phocas, though he also went by the name Apostolis Valerianos. His grandfather and family were from Constantinople, and fled its fall in 1453. The Juan de Fuca tectonic plate, sandwiched between the Pacific and North American plates, has this strange, tenuous connection through its name to the fall of the Byzantine Empire over 500 years ago.



Spanish sailing ship 1602 woodcut, monochrome dreamstudio.ai

Pomo Lands on Clear Lake

by Edward Winslow Gifford, 1919



In the Henry Brigges map, California is assumed to be an island. Briggs, in v. 14 of Hakluytus Posthumus, mentions Cape Mendocino, which is also marked on the map as nearly the furthest north land on the west coast of North America. San Francisco Bay was not yet on European maps. To the north of Mendocino, Briggs leaves things indeterminate. His opinion was that stories of the land of Anian and Quivira to the north, whose cities were full of tall houses and palaces with turquoise pillars, were misdirection from the Spanish to send navigators from other countries in the wrong direction and keep them from the profitable South Seas and China trade.

In 2012, Redwood Empire Council sold Camp Masonite Navarro to Navarro Stewards LLC for $1.4 million, with the mortgage note carried by the council. Since 2001 environmental regulations prevented the damming of the North Fork of the Navarro River. Without a waterfront the camp was unable to attract Scouts to fill enough summer camp sessions to keep the camp solvent. As a result, the camp became a financial burden that caused the council to run a deficit and go into debt. The camp was sold, and the new owners returned to using the original name of Camp Navarro. The council carries the mortgage note for the new owners, so the financial obligation is not yet paid off.

Sea otter floating in the ocean, monochrome woodcut coloring book – beta.dreamstudio.ai

Camp Navarro's origins

from https://en.wikipedia.org/wiki/Redwood_Empire_Council

Camp Navarro began as a lumber camp of the Albion Lumber Company. A spur of the Fort Bragg and Southeastern Railroad from Albion to the mill at Wendling (now Navarro) and Christine (now Floodgate) ran through the camp and up Neefus Creek. There was a "Y" for turning engines around that is still vaguely visible in camp, A piece of rail and large chain are also some railroad remnants that are displayed in front of the dining hall. Lumbering and the railroad stopped in the 1920s but notches cut in redwoods for springboards, can still be seen in the Mohawk campsite and outside of the staff shower area. Goosepens, circles of redwoods sprouted from the roots of cut trees, are throughout the camp. All but one of the portable buildings, built on skids to be moved from camp to camp have disappeared. The one that remains is used as a tool shed. Part of a water tank on skids can also be seen.

The camp was used as a Civilian Conservation Corps camp during the Depression, and as an army camp at the start of World War II. When acquired by Scouting it still had a row of decrepit plywood barracks along the river side of the parade ground. The lumber camp buildings on skids were used as Scout camp staff quarters for a number of years.

When Camp Navarro opened in 1956 the Adirondack shelters were built. Many of these same structures remain today. The current craft lodge is all that remains of the original dining hall. The foundation of a metal flagpole is still visible where the "55 Navarro Salute" cannon once stood. A wood-frame dam was erected on the North Fork of the Navarro River each summer to create a swimming area; in 1965 it gave way and the practice of building a gravel dam began. The gravel dam has not been built since 2001, however.

In late 1955, the land became the property of The Masonite Corporation. For 17 years, Masonite leased the camp to the Sonoma-Mendocino Area Council BSA for one dollar per year. Masonite sold Camp Navarro to the Sonoma-Mendocino Area Council on August 29, 1973, for one dollar, and it was renamed Camp Masonite Navarro. The camp offered a summer program for Cub Scouts that lasted four days.

Henry Brigges His Map of the North Part of America, 1625

Tabahtea

Tabahtea - "Big Sand" - Pomo name for Long Valley / Anderson Valley, or parts of that valley.

The Late Pomo or Ma-cu-maks of the present day Yorkville area spoke the central Pomo language. Those of the Boonville area west to Navarro were called **Tabahtea** (Tah-bah-tay) Pomo and spoke the Northern Pomo language. Altogether they had nineteen known village sites, with an estimated population of around 600 in 1855. The four major villages were **"Late"** (Lah-tay) on the west bank of Rancheria Creek, about one mile west of Yorkville, **"Lemkolil"** (Lem-ko-lil) on the northeast bank of Anderson Creek one mile downstream from Boonville, **"Tabate"** (Ta-bat-ay) on the northeast bank of the Navarro River two miles west of Philo, and **"Katuuli"** (Ca-tool-i) fifty yards south of the old town of Christine, near the present day Christine woods south of Navarro.

Place names: Surrender Creek

I have not found the source for Surrender Creek. It could be named after some terrible genocidal incident during the Mendocino Wars. It could be from some Pomo or Wintun name that sounded a bit like "surrender" to English speakers. It could have been named after the Civil War to commemorate Lee's surrender at Appomatox. Maybe someone will find out and tell me!

Place Names: Neefus Gulch

Another mystery to me, but I assume there was an early 1850s or 1860s settler named Mr. Neefus.

CWR Tunnel #1

In 1892 Fort Bragg Railroad administrators brought 40 Chinese-American workers from San Francisco to work on a planned tunnel. Over 100 local white men armed with muskets and axes rioted in the night, forced the Chinese workers out of their camp. The workmen walked down the tracks to Mendocino, where they found help and shelter. They were then brought back by their employer to Fort Bragg where the local paper reports they were assaulted. The Sheriff then mobilized deputies against the white vigilantes, threatening them with arrest and large fines. The Chinese workers, now accompanied by 40 Italians shipped in from San Francisco, finally started work on the tunnel.

You can go through this tunnel today if you take the "Skunk Train", now run by the California Western Railroad.

From a newspaper account in The Fort Bragg Advocate, 1892:

"The feeling in this section against the Chinese is inclined to be bitter at anytime, and when Mr. Fitzgerald found such to be the case he says he telegraphed to his brother in San Francisco not to hire any Chinamen; unless he could not het white men suitable for the work. His brother says that the white men desired could not be obtained and it was with the greatest difficulty that he could get the chinamen to come up here who would fill the bill and had experience in tunnel work.

Tunnel work, they say is very dangerous and disagreeable, and few white men care to risk their lives at such work, and this statement seems to be substantiated in this connection, for we understand that quite a number of white men employed by them on the tunnel, have quit work already.

They say they use Chinamen at the most dangerous part of the work, which is ahead of the men that timber, where it wet and slushy, and where cave-ins and accidents very often occur; also where air is most impure, and the deadly fumes of gas are inhaled. They also say in a camp of Chinese employed for this purpose about one-third are on the sick list all the time. They work three or four days and then lay off to recuperate for a like period."

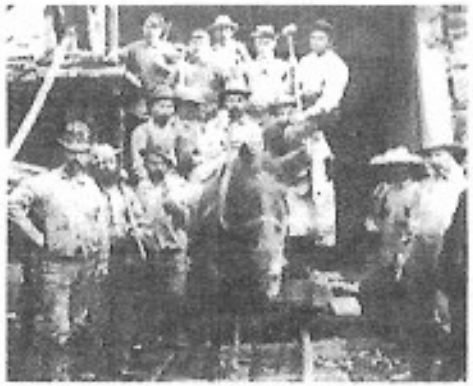
Temple of Kwan-Tai, Mendocino

This temple was built by Chinese-Americans in the town of Mendocino in the 1850s. You can visit!

Address: 45160 Albion Street, Mendocino

Tours: Saturday 12-3 PM and Sunday 11-2 PM

Joe Lee, one of the builders of the temple, with his daughter Yip Lee, date unknown.



CWR Tunnel #1 Workers, 1893

The Konkow Trail of Tears

In 1854, a settler name Frank Asbill estimated the Round Valley Native American population to be 20,000. In 1856, that number was estimated at 14,000.

In 1856 a reservation was designated at Round Valley, called the Nome Cult Farm, some miles to the north east of Long Valley. It was on land that was occupied by the Yuki people. Pomo, Concow Maidu, Wintun, and other people were driven there on brutal forced marches. One notorious march is commemorated as Nome Cult Trail or the Konkow Trail of Tears. On August 28, 1863, near Chico, 435 Maidu were threatened with death and forced to walk to Round Valley. 277 survived to reach Round Valley on September 18, 1863.

Many Pomo from the Anderson Valley/ Navarro River area were also forced onto Nome Cult Farm in Round Valley.

The Round Valley Reservation is federally recognized and includes the town of Covelo. From years of living in community, the descendants of Yuki, Concow Maidu, Little Lake and other Pomo, Nomlaki, Cahto, Wailaki, Pit River combined to form the Round Valley Indian Tribes.

Top: Elsie Comanche Allen.

Bottom: Anna Comanche teaching basketry to a child

Susan Billy

Susan Billy is a niece of Elsie Comanche Allen, learned basket weaving from her, and runs a bead store in Ukiah. She has curated collections and exhibits for galleries and museums around the country.

"In "the long time ago," the Pomos harvested fourteen materials for baskets. Today they employ six to nine: sedge grass root, bull rush root, new (gray) willow shoots, redbud, oak, spruce, willow root, hazel, and red willow. These materials the Pomo weave their baskets from are harvested from the wild, casually but not indiscriminately. As Susan explains: "You can't just drive along and say, oh, there's a stand of willow, I think I'll cut some for baskets. [Even wild] they have to be tended, like you would a vegetable garden . . . pruned to certain places to encourage new growth . . . the sucker shoots, because they're long. It takes three years to prepare a stand of willows no one else has harvested before it's right for baskets.

Elsie said, 'We have relationships with these plants. Talk to them. See how they're growing. It is like visiting our relatives.'"

Sometimes, though, relatives live far from the weaver's neighborhood. "There's no redbud here that is good for weaving. We have to go to Mt. Konocti. There's no bull rush here. So, we go to Clear Lake."

from SUSAN BILLY: Spirit Drawn to Weave A Legacy, Wayback Machine

"Keeping grows; giving flows.' Giving involves a good deal of discrimination; as a business it requires a more disciplined intelligence that keeping, perhaps...Books are mortal. They die. A book is an act; it takes place in time, not just in space. It is not information, but relation."

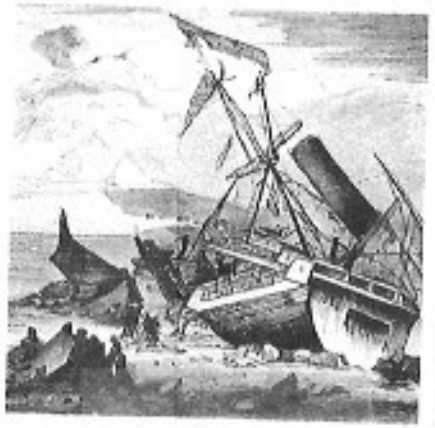
— Ursula K. Le Guin, Always Coming Home

Chinese emigration to Mendocino

"In 1850, with starvation and insurrection at home and the gold rush beginning in California, immigration was a natural choice for residents of the Canton district, the capital of Guangdong Province in southern China. *[Liz's note: this was because of the Taiping Rebellion.]* The first Chinese are believed to have reached the North Coast in the early 1850s. Some say they came by land from Monterey or from the gold mines of central California. Others contend that they were surviving crew members from the shipwrecked Frolic, a China trader that crashed on the rocks at present-day Point Cabrillo on July 26, 1850. In any case, the North Coast Chinese population grew quickly, particularly in the redwood logging camps where men served as cooks, launderers, and water slingers. By the 1860s, Mendocino was home to 500 to 700 Chinese.

Among the early Chinese settlers were Lee Sing John and his wife Fong Sun Choy, both born in the village of Lee Ook Bin, Guangdong Province. Lee Sing John worked for a time as a cook in the woods. Later he worked in the Caspar Mill cookhouse. Their granddaughter, Grace Hee Yee has provided much of the oral history-anecdotal family information-that dates construction of the Temple of Kwan Tai to 1852."

From https://www.kwantaitemple.org



The Maru Religion

The Maru, or Dreamer, leads the people in ceremonies based on their dreams. Some Pomo people of Big Valley Rancheria (just south of Clear Lake) practice this descendent of the Ghost Dance religion.

Voting rights

In 1924, California Native Americans were granted the right to vote in U.S. elections by the Federal Citizenship Act.

Pomo boater in tule reed canoe, with gathering basket, 1924, Clear Lake

"Joanna Macy writes that until we can grieve for our planet we cannot love it—grieving is a sign of spiritual health. But it is not enough to weep for our lost landscapes; we have to put our hands in the earth to make ourselves whole again. Even a wounded world is feeding us. Even a wounded world holds us, giving us moments of wonder and joy. I choose joy over despair."

—— *Robin Wall Kimmerer, Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*

Elsie Allen

Elsie Allen (1899-1990) was one of the most famous expert basket weavers of the 20th Century. She taught Pomo basket making techniques, and was active in politics, cultural education, and scholarship.

Her mother, Annie Comanche, founded the Pomo Indian Women's Club to promote their tribe's basket making. She persuaded Elsie to break tradition and not burn or bury her baskets. Later in life, Elsie broke with tradition another way to begin teaching Pomo basket techniques to people outside the tribe.

Christine

This "town", formerly called Guntleys, was somewhere near Camp Navarro, on a stage coach line 6.5 miles northwest of Philo. Its European settlers were a group of Swiss families, one of which had a daughter named Christine. The town had a post office, established in 1874, which closed in 1912. Aside from Navarro, it is, or was, the closest town to the area of the present camp, so it provides a useful reference point when trying to pinpoint Pomo place name locations.

I have not yet found Christine precisely on a map. Guntly Road, just north of Philo, may indicate the location. Maybe one of the ponds near this road is **Djo'mi,** where Coyote created a pond when the old Frog woman who lived at the spring refused to let him drink.

Are Christine, Ka'tuull, and Djo'mi, still "places"? They no longer exist as entities that we might use in most ways other than for research, to understand history, or maybe someday, to interpret archeological findings. As long as we know about them, they are still places. Now, you hold them in your hands.

Hills around the Camp

Just north of Camp Navarro is Bald Hill. Closer, maybe even part of the camp, at the north east is something called the Flynn Hills Opening, then leading off further to the northeast, the Flynn Hills. The hill to the west of Neefus Gulch is unnamed on the 1:24000 USGS Topo Map of Navarro.

Branches and Forks

Camp Navarro is right about at the spot where the North Branch, North Fork, Navarro River meets the South Branch, North Fork, Navarro River. Both of them then run together, along with Neefus Gulch and Mustard Gulch, to join the North Fork Navarro River where it crosses Route 128. The main Navarro River is a bit further south. I assume there is also a South Fork; maybe several South Forks. Why the hell not.

I wish someone had gotten more creative with these names.

from https://nativeheritageproject.com/2012/12/08/pomo-indians/, 2012
Roberta Estes

The Pomo who remained in the present-day Santa Rosa area of Sonoma County were often called Cainameros or Gallinomeros in regional history books from the time of Spanish and Mexican occupation, a somewhat rude name comparing them to chickens.

The Russian River Valley was settled in 1850 by the 49ers, and the Lake Sonoma Valley was homesteaded out. The US government forced many Pomo on to reservations so that the new Americans could homestead the former Pomo lands. Some Pomo took jobs as ranch laborers; others lived in refugee villages.

On 15 May 1850, after tensions and raids by a band in the area, the 1st Dragoons US Cavalry attacked a different group of Indians as mistaken punishment. They slaughtered from 60-400 people, mostly women and children of the Clear Lake Pomo and neighboring tribes, on an island in Clear Lake. The event became known as the Bloody Island Massacre.

One of the Pomo survivors of the massacre was a 6-year-old girl named Ni'ka, or Lucy Moore. She hid underwater and breathed through a tule reed. Her descendants formed the Lucy Moore Foundation to work for better relations between the Pomo and other residents of California.

The Legislature of a Thousand Drinks

California's first legislature, in 1849, was known as The Legislature of a Thousand Drinks. Its main focus was on protecting U.S. settlers as they moved in to occupy Native American and Mexican land. It was made legal to enslave Native Americans via a system of indenture, while it was illegal for them to be off reservation or their employer's land. Women and children were also enslaved. Native Americans without papers could be shot as assumed horse thieves (from a proclamation issued by William Tecumseh Sherman in 1849).

There is a story about Senator Thomas Jefferson Green of the Sacramento District. During every session of the legislature in 1849, he would say, "Let's have a drink! Let's have a thousand drinks!"

Pomo Word Set

English (Français)	Central Pomo	Eastern Pomo	Northern Pomo
One (Un)	Tato	Kalī	Cha
Two (Deux)	Kaw	Xotc	Ko
Three (Trois)	Sibo	Xomka	Subu
Four (Quatre)	Dukaw	Dol	Tak
Five (Cinq)	Natsu'i	Lɛma	Shal
Man (Homme)	Baiya	Gauk	Ba
Woman (Femme)	Mata	Da	Mata
Dog (Chien)	Hayu	Haiu	Hayu
Sun (Soleil)	Da	Lā	Da
Moon (Lune)	Iweda	Duwɛlā	Diweda
Water (Eau)	Ka	Xa	Ka
White (Blanc)	Kale	Pit'au	Kale
Yellow (Jaune)	Tsakat	Xošilī	Tsakat
Red (Rouge)	Tas	G'ida	Ta'ts
Black (Noir)	Kili	Gili	Katse

CENTRAL CALIFORNIA

This vast territory includes: Bear River, Mattale, Lassick, Nogatl, Wintun, Yana, Yahi, Maidu, Wintun, Sinkyone, Wailaki, Kato, Yuki, Pomo, Lake Miwok, Wappo, Coast Miwok, Interior Miwok, Wappo, Coast Miwok, Interior Miwok, Monache, Yokuts, Costanoan, Esselen, Salinan and Tubatulabal tribes.

Vast differences exist between the coastal peoples, nearby mountain range territories, from those living in the vast central valleys and on the slopes of the Sierra Nevada. Nevertheless, all of these tribes enjoyed an abundance of acorn and salmon that could be readily obtained in the waterways north of Monterey Bay. Deer, elk, antelope and rabbit were available elsewhere in vast quantities.

In this region basketry reached the height of greatest variety. Perhaps the Pomo basket makers created the most elaborate versions of this art. Both coiled and twine type baskets were produced throughout the region. Fortunately, basket making survived the years of suppression of native arts and culture to once again become one of the most important culturally defining element for Indians in this region.

Common in this area was the semi-subterranean roundhouse where elaborate Kuksu dances were held in the past and continue to this day. These rituals assure the renewal of the world's natural foods both plant and animal. Despite differences, between tribes, these rituals share similar purposes.

Like everywhere else, in California, villages were fiercely independent and governed internally. The abundant food supply allowed for the establishment of villages of up to 1000 individuals, including craft specialists who produced specific objects and goods for a living. In smaller communities, each family produced all that was necessary for survival.

From the California Native American Heritage Commission
https://nahc.ca.gov/resources/california-indian-history/

Neefus Gulch Fish Passage

Part of Camp Navarro is in a low lying area, and creek, called Neefus Gulch. Neefus Gulch is a short tributary of the North Fork of the Navarro River.

If you go up Masonite Industrial Road to Camp Navarro you should pass Appian Way. (Now there's a name!!). You might drive over this road and never be aware that in a humble culvert under the road, salmon are swimming upstream to spawn!!

In 2011, a study was done to describe the stream, its fish habitats, and to count the salmon and trout found. Fish need a clear path upstream, deep enough water to live in, and also shelter so they can hide from predators – Large Woody Debris or LWD gives excellent shelter. This study recommended that Neefus Gulch be engineered as an anadromous stream. Anadromous (I looked it up) describes ocean fish who breed in freshwater rivers. (Catadromous fish do the opposite! Like some eels!)

In 2013-2015, LWD and 'root wads' were installed along the stream. The banks were modified, willow added, and further recommendations made to improve the culvert and the stream leading up to the dam.

The Mendocino County Natural Resource District site has a page devoted to the Neefus Gulch Coho Habitat Enhancement Project, which says, "Coho salmon returned to Neefus Gulch in December 2014 after being absent for several years. MCRCD installed large woody debris structures at 15 sites along 0.4 miles of the lower creek, and cleared the stream mouth of a dense thicket of Himalaya blackberry. The project was done in collaboration with Mendocino Redwood Company, USDA Natural Resources Conservation Service, and the California Department of Fish and Wildlife. A second phase is proposed to address upstream fish barriers, in partnership with Trout Unlimited and Rancho Navarro Homeowner's Association."

In 2019, further work was proposed, including a replacement culvert on Appian Way, and the removal of a berm that created a small pond. The California Natural Resources Agency stated, "Opening these barriers to fish

Mexican-American War

I won't go into too much detail here –you can look it up –but it's important for background knowledge of this area, and all of California and the U.S. Southwest, that from 1846 to 1848, the U.S. and the Republic of Mexico were at bitter war. The U.S. won, and Mexico ceded an enormous amount of the continent, about 15% of the current United States.

The Shipwreck of the Frolic

The Frolic was a sailing ship, formerly an opium-runner. Its captain, Edward Horatio Faucon, was sailing from Hong Kong to San Francisco with a 26-man crew of Portuguese-speaking Lascars from India, Malays from modern-day Indonesians, and Chinese. Note, the captain was formerly captain of the ship Richard Henry Dana sailed on, and wrote about in Two Years Before the Mast. The cargo included "camphor trunks, fine-colored silks, shiny lacquered ware, tables with inset marble tops, gold filigree jewelry, 21,000 porcelain bowls, candied fruits, silver tinderboxes, a prefabricated two-room house with oyster shell windows, toothbrushes, mother-of-pearl gaming pieces, ivory napkin rings, horn checkers, tortoiseshell combs, silk fans, and nested brass weights". ANYWAY - In 1850 the Frolic was wrecked off Point Cabrillo just north of Cape Mendocino. Six of the crew stayed behind. Pomo people looted the wreck and reportedly enjoyed some delicious candied ginger and kumquats. The search for the wreck in the 1850s led to the "discovery" of valuable lumber, ie, the redwoods, by U.S. settlers and speculators.

For bonus context, keep in mind Moby Dick was published in 1851; Melville was voyaging in the Pacific in the 1840s.

The Mendocino War

In 1859-1860, a judge, Serranus Hastings, funded a militia called the Eel River Rangers, led by Walter S. Jarboe, to wage brutal war of extermination on the Native Americans in Mendocino and neighboring areas. Hundreds of Yuki people were massacred and others forced onto the Nome Cult Farm in Round Valley.

"Children, language, lands: almost everything was stripped away, stolen when you weren't looking because you were trying to stay alive. In the face of such loss, one thing our people could not surrender was the meaning of land. In the settler mind, land was property, real estate, capital, or natural resources. But to our people, it was everything: identity, the connection to our ancestors, the home of our nonhuman kinfolk, our pharmacy, our library, the source of all that sustained us. Our lands were where our responsibility to the world was enacted, sacred ground. It belonged to itself; it was a gift, not a commodity, so it could never be bought or sold. These are the meanings people took with them when they were forced from their ancient homelands to new places."

—— *Robin Wall Kimmerer, Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*

Some Pomo History

The Pomo people inhabit northern California near Clear Lake and have a strong mythology of creation and world order. It includes the personification of the Kuksu or Guksu healer spirit, spirits from six cardinal directions, and the Coyote as their ancestor and creator god.

In 1800 there were estimated to be 10,000 to 18,000 Pomo in total among 70 tribes speaking seven Pomo languages. The way of life of the Pomo changed with the arrival of Russians at Fort Ross (1812 to 1841) on the Pacific coastline, and Spanish missionaries and European-American colonists coming in from the south and east. The Pomo native to the coastline and Fort Ross were known as the Kashaya. They interacted and traded with the Russians.

The Spanish missionaries moved many of the southern Pomo from the Santa Rosa Plain north to Mission San Rafael at present-day Healdsburg to between 1821 and 1828. Only a few Pomo speakers moved south to Mission Sonoma, the other Franciscan mission, located on the north side of San Francisco Bay.

passage will allow for unimpeded salmonid migration to 4,708 feet of historic spawning and rearing habitat in Neefus Gulch."

Take a walk upstream in Neefus Gulch, contemplate the marvels of millions of dollars of scientifically engineered "nature", and definitely don't bother the fish! It is their home! At least, it is until we eat their delicious selves!

"We need acts of restoration, not only for polluted waters and degraded lands, but also for our relationship to the world. We need to restore honor to the way we live, so that when we walk through the world we don't have to avert our eyes with shame, so that we can hold our heads up high and receive the respectful acknowledgment of the rest of the earth's beings."

—— Robin Wall Kimmerer, Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants

Some local Pomo place names

from Ethno-geography of the Pomo Indians, 1908

tca'ida, at a point about two and one-half miles north of the confluence of the north fork of Navarro river with the main stream, and about a mile northwest of the bridge across the north fork on the road from Boonville to Navarro.

tcu'lgo, from tcuhil'l or tcil'la, north, and gago', valley on the north bank of the north fork of Navarro river at a point about three miles from its confluence with the main stream. This site is but a short distance east of the bridge across the north fork on the road from Boonville to Navarro.

hu'da, on the north bank of the north fork of Navarro river at a point about three-quarters of a mile up stream from the site of the old village of tcu'lgo above mentioned.

djo'mi, at a point about a mile and a quarter northwest of Christine. This site is just east of a very small pond which was miraculously created by Coyote because the old Frog woman who had possession of the spring about one hundred yards north of this place would give him no water. This happened after the destruction of the surface of the earth by fire.

ka'tuull, from ka, water, tuil'l, old, and ll, place, on a small flat about fifty yards south of the store at Christine. This was formerly an important village, some of the larger ceremonials being held here.

kabe'djal, from kabe', rock, and dja, house, near the northeast bank of Navarro river at a point about two and one-half miles down stream from the confluence of Indian creek with it. This site is just up stream from the point where the road from Boonville to Greenwood crosses Navarro river, and takes its name from

Missions and land grants

Twenty-one missions were founded by the Spanish in what is now California. They started with the 1769 San Diego Mission; the last to be built , and the furthest north, were Mission Santa Inés (1804), Mission San Rafael Arcángel, (1817), and Mission San Francisco Solano (1823). We can think of the missions as a sort of pressure, like an advancing tectonic plate at much higher speeds, pushing the Native American people northwards and westwards. Here, in Mendocino, was a boundary between Mission occupied land, and Native land. After the Mexican War of Independence, in 1821, only one mission was established by the new Republic of Mexico. Soon afterwards, the missions were secularized, the Native Americans enslaved by them "freed" – temporarily.

During this period, Richard Henry Dana wrote *Two Years Before the Mast*, which describes his experiences on a ship carrying hides from the California coast. I include it for context since it's been a popular book at times in the U.S. – I enjoyed it a lot as a child who liked to read about "voyages" – or you may have read a plaque or two about him at Dana Point. From his very entertaining book, you can get a fair picture of how the Mexican state of Alta California appeared to a young man from Boston.

In the 1840s, Mexico began giving land grants in Mendocino, including Rancho Sanel in Hopland, in 1844 and Rancho Yokaya, in the Ukiah Valley, in 1845, to Cayetano Juárez, who was said to have a neutral, or at least relatively non-hostile, relationship with the local Pomo people.

Russians in Alta California

Fort Ross was a Russian settlement south of Cape Mendocino, near present-day Jenner.

In the 1740s, Russian ships began whaling, hunting seal and otter for fur off the northwest coast.

From an 1806 account - Russians come to SF Bay "Twenty horsemen galloped down from the Presidio to confront the Russians. They made a gallant sight. Their black and scarlet uniforms, sombreros trimmed with silver, embroidered deerskin boots, and unusually large silver spurs, revealed the dash and charm that Spanish California could display whenever it was roused from provincial torpor. By calls and signs they requested that a boat be sent ashore."

Fort Rossiya was a joint Russian, Aleut/Kodiak, and Pomo settlement. Alexander Kuskov lands near the Pomo village of Mad-Shui-Nui. For three blankets, two axes, three hoes, and a miscellaneous assortment of beads he "purchased" about one thousand acres from the Pomo. The Russians established a trading post at nearby Yerba Buena (San Francisco).

By 1821, sea otters were nearly extinct.

Mt. St. Helena, near Calistoga, was renamed by a Russian inland expedition; previously it was called Mt. Mayacamas after the name of a Pomo town.

In 1842, the Russians left the coast, as Czar Nicolas II refused Mexico's treaty offer.

"The commandant's house was the only one in California that really pleased a finicky French visitor, Count Eugene Duflot de Mofras, who "appreciated the joy of a choice library, French wines, a piano, and a score of Mozart" when he visited Ross."

a large rock, the form of which resembles a house. One end of the wagon bridge rests upon this rock. Under the rock there was a large hole and pool of water which was noted as a good fishing place in the salmon season.

ta'bate, from ta, sand, and bate, big, near the northeast bank of Navarro river on the Irish brothers' ranch, at a point about two miles west of Philo. This name was used also as the name of the whole valley about Philo, while Navarro river, or at least the part along which this valley lies, is called ta'bate-bida by the people living in this vicinity. Navarro river is also called noba'da-bida, from no, ashes, ba, tail, da, on, and bida, creek or river, which is the source of the present name, Navarro. Upon the authority of Mr. A. E. Sherwood, Alley, Bowen and Company give "Taa-bo-tah" as the name of Anderson valley, and Gibbs mentions " Tabahtea " as the name of a people living in this region.

co'mda, on the east bank of Indian creek at a point about a half mile south-southeast of Philo and a mile northwest of the confluence of Indian creek with Navarro river.

no'pik, from no, ashes, and pik, mellow, at the site of the old Anderson valley flour mill. By one informant this is said to have been occupied so long ago that there is no record of the people who lived here.

Clear Lake

Clear Lake was a center of Pomo, and Wintun settlements.

It was then the site of a quite horrible massacre ("Bloody Island") that only had one survivor, a small girl who hid underwater breathing through a tule reed.

Clear Lake currently is the source of drinking water for over 4000 people, including Pomo land.

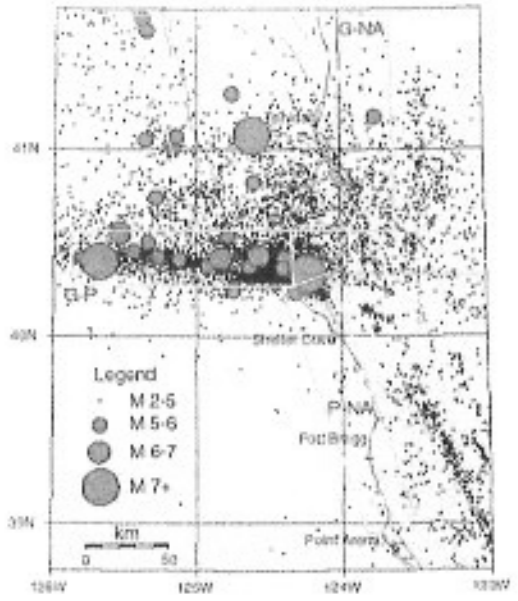
This year, 2022, conservators and water districts around Clear Lake are struggling with a particularly bad, toxic algal bloom. The area has also been heavily damaged by wildfires.

Metini

Mad shui nui or Metini, village of Kashaya Pomo. This is the area that was settled by Russians as Fort Ross. The Kashia Band of Pomo Indians of the Stewarts Point Rancheria are still nearby.

Political pressure vs. geologic time

In the 1700s up till about 1860, various European colonial powers were vying for footholds in the Pacific. The North American northwest coast was a convergence point for Russians coming from the west and north, Spanish (and then Mexicans) sweeping slowly up the coast from the south, and the English and French dominating with their naval power - while the U.S. had a strong commercial presence through whalers from the east coast, and fur traders coming overland, with settlers and the military that would wreak violence for them not far behind, pushing Native Americans west and north. With this context, the geologic Triple Junction feels to me like a metaphoric reflection of the human cultures colliding –though tectonic plates are inevitable and unstoppable, and violent human behavior is not.

"Need every word be translated? Sometimes the untranslated word might serve to remind us that language is not meaning, that intelligibility is an element of it only, a function. The untranslated word or name is not functional. It sits there. Written, it is a row of letters, which spoken with a more or less wild guess at the pronunciation produces a complex of phonemes, a more or less musical and interesting sound, a noise, a thing. The untranslated word is like a rock, a piece of wood. Its use, its meaning, is not rational, definite, and limited, but concrete, potential, and infinite. To start with, all the words we say are untranslated words."

—— Ursula K. Le Guin, Always Coming Home